

Most Humbly Dedicated to the QUEEN.

THE
PROPHECIES
OF
BROTHERS CONFUTED,
FROM
DIVINE AUTHORITY.

By MRS. WILLIAMS,
OF NEW STORE-STREET, BEDFORD-SQUARE.

“ There are many devices in a man's heart, nevertheless,
the counsel (and will) of the Lord, that shall stand.”

PROVERBS, chap. xix. ver: 21.

LONDON:

PRINTED FOR THE AUTHORESS, BY J. S. BARR,
AND SOLD BY HOOKHAM AND CARPENTER, NEW BOND-
STREET; J. DESKETT, OPPOSITE BURLINGTON
HOUSE, PICCADILLY; AYAN, NO. 351, OX-
FORD-STREET, NEAR THE PANTHEON;
J. PARSONS, NO. 21, PATERNOSTER-
ROW, AND BY MOST OTHER BOOK-
SELLERS IN TOWN AND
COUNTRY.

N. B. To prevent spurious publications, Mrs. WILLIAMS
signs the last page of every Book.

THE

THE

PROPHETIC

OF

BROTHERS CONJURED

THE

DIVINE AUTHORITY

BY MR. J. W. WILLIAMS



THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

purpose, then it becomes the duty
 of every good subject to detect the
imposture, and to prove by that
 authority which they have applied
 that their quotations were false.

To the **QUEEN.**

In sight of the majesty of His
 Majesty, and the honour of His Pa-
 tronage, God will protect that Family
 on the Throne, whose

MADAM,

WHEN there are some men so
 wicked to select and pervert those
 passages in sacred writ to answer
 private views, which was intended
 as our guide through life, and to fit
 us for the blessings of Eternity;
 when they are trying to bewilder and
 terrify the unlearned to work them
 to their ends; when the Revelations
 of God are profaned for political
 purpose

purposes, then it becomes the duty of every good subject to detect the imposture, and to prove, by that authority which they have abused, that their quotations were misinterpreted, and their predictions false.

In spite of the madness of Brothers, and the reveries of his Patrons, God will protect that Family on the Throne, whose public conduct has been a lesson for monarchs, and whose domestic virtues an example for private life.

Wicked men may plot, may create disturbances, may persecute the good, but God will not abandon those who rely on him, and those who have faith in his word. The evil shall at last be confounded, and

and the plotter fall in his own mischief.

False Prophets may get up, may howl out miseries, may predict dangers, talk of thunder storms, of the destruction of the earth, and of Revolutions, but all their prognostics are to create disorder, and get by a pillage, what they are not deserving of, in a well regulated Government.

In addressing your Majesty I do it from a firm belief, that no one in your realm has a more just idea of the mercies of God than yourself.

This opinion is impressed on my mind, from the opportunities I have had of knowing the piety and good-

ness of your heart; and who that beholds the peculiar tenderness and affection shown by you to your Royal Partner, and charming offspring, but must be led to cherish the wish, that your remaining years may glide on smooth and happy.

And I can with truth affirm, the sole motive I have in view in selecting the following quotations, as well as my observations on them, is for the purpose of removing from your Majesty and Family, (as well as your subjects at large) any momentary impressions some late publications (under the title of prophecies by Brothers, &c.) may have made on the mind; should I prove so fortunate I shall consider my time well

well employed, and my end will be fully answered.

In attempting which, I shall select from the Old and New Testament some few passages which I trust will sufficiently convince every impartial reader, that the title Brothers has given himself, as well as the constructions he has put on many of the passages inserted in his books, must be the effect of a disordered mind, or a wicked heart.

When a man combines in himself the opposite characters of fanatic and impostor, and alarms the people with predictions which he dreams of, or are suggested by the incendiaries who abet him, it is every honest person's duty to refute his

his assertions, where it can be done by that authority of holy writ which they have abused, and by that science which they are unacquainted with.

It may appear somewhat singular that a Woman should presume to address your Majesty, but when it is understood that that Woman is a person whose advice and opinions are daily sought after, and whose disclosures have benefited thousands of her sex, by averting the impending dangers, your Majesty may suppose that the verity of her opinions will counteract the insidious Prognostics of the pretended Diviners of the day.

That this attempt may not offend,
but

(7)

but have the effect that is intended,
and that Heaven may long continue
your Majesty a pattern of sincere
piety towards God, and an ornament
to your sex ; and after many happy
days on earth, crown you with the
rewards of a glorious immortality,
is, with the most profound respect,
the prayer of

your MAJESTY'S

Devoted Servant,

and most loyal Subject,

ELIZA WILLIAMS.

9th May, 1795.
New Store-street,
Bedford-Square.

but have the effect that is intended,
and that Heaven may long con-
tinue your Majesty's pattern of in-
creased piety towards God, and an or-
nament to your sex; and after ma-
ny happy days on earth, crown you
with the rewards of a glorious im-
mortality, ~~is with the most pro-~~
found respect, the prayer of

YOUR MAJESTY'S

Devoted Servant,

and most loyal Subject,

EDWARD WHITEHALL

His Majesty's Secretary of State
and of the Privy Council

THE
Prophecies of Brothers

CONFUTED

From **DIVINE AUTHORITY.**

IN the course of the following quotations and allusions, it will be perceived how peculiarly favoured by Heaven this Island is, and so it will continue to be while Religion and Morality continue their sway.*

Predictions

* When Mrs. Williams's health and time will permit, she will publish her opinions respecting other parts of the globe as well as of her own country, and she will then show that if her advice to a late illustrious victim had been followed, she would not have met the catastrophe she did.

Predictions may be made without super-natural knowledge : it is easy to foreknow what effects may be produced from some causes ; a prudent thoughtful man will foresee what must be the result of certain actions and certain measures, but a miracle is an effect produced which could not be expected, which was contrary to the course of nature, and which could not have happened without some interposing power.

In a turbulent busy age like this, it is easy for a man to predict what may happen, and among the silly things a fool may augur, some one may hit, and yet the man is no prophet ; nor perhaps aware of the crime he commits, or of the punishment

nishment which awaits him for calling God to his falsehoods.—

Jeremiah xxiii chap. verse 21, and following: “ I have not sent these Prophets yet they ran, I have not spoken to them yet they prophesied.”

“ Am I a God at hand, saith the Lord, and not a God afar off ?” That is do I not know what these false prophets say and do, though I am in heaven.

“ Can any hide himself in secret places that I shall not see him, do I not fill heaven and earth ? saith the Lord.”

God announces his omnipresence

in the foregoing and in the following verse. " I have heard what the prophets said that prophesy lies in my name, saying I have dreamed, I have dreamed." What we have lately heard of has been nothing more than dreams, but perhaps less innocent than those which God denounced of old.

" How long shall this be in the hearts of the prophets that prophesy lies, yea they are prophets of the deceit of their own hearts."

" Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies or false prophecies, and by their own vain boasting of divine inspiration,
yet

yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord."

"Forasmuch as ye have perverted the words of the Lord of Hosts, he will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten."

In all revolutions or disturbances, pretenders to inspiration have started up; in Babylon there were Soothsayers, in Rome Augurs, and in England Prophets: in Cromwell's time innumerable impostors and fanatics vociferated their prognostics; even Oliver himself spoke from the spirit: but he was a Rogue of more talents than the contemptible lunatic

tic of the present day, and while the craft of one raised him to the pinnacle of fortune, the other sinks into chains and a dungeon.

Jeremiah, chap. xiv, verses 14 and 15: "The Lord said unto me the Prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake I unto them; they prophesy unto you a false vision and divination and a thing of nought, and the deceit of their own heart."

"Therefore thus saith the Lord concerning the Prophets that prophesy in my name and I sent them not, by sword and famine shall they be consumed,"

And

And again in *Ezekiel*, chap. xiv, verse 9. "If a Prophet, or one that pretends to be so, be deceived when he hath spoken a thing as from me, I the Lord have permitted that Prophet (or pretender) to be so deceived for his wicked inclinations, and I will stretch out my hand in a more immediate manner upon him, and will destroy him in an exemplary and signal manner from the midst of my people."

Brothers's prophecies have not been verified, but God's denunciations against false prophets have been verified respecting him, and the vengeance that was threatened has overtaken him. The Levitical Laws were not so lenient as those of our days; a wretched tool of an execrable

execrable faction would not have
 been permitted so long to disturb a
 nation with all the frightful predic-
 tions he could invent, and pretend
 that God came to him to commu-
 nicate his intentions ; what was the
 piety, the religion, the virtue, or
 the knowledge of this impostor, that
 God should have singled him out ?
 he was not like a primitive Chris-
 tian living in woods, and spending
 a whole life in prayer and mortifi-
 cation, but he lived in Marylebone.
 every body saw him, every body
 knew how he lived ; every body
 knew that there was no singular vir-
 tue about this man, but that he
 was a frantic leveller, a miserable
 instrument of a desperate faction,
 who suggested his prophecies for
 him, diffeminated them, and sup-
 ported

ported him, but let his adherents see what the Mosaic Law would have done with him ; something worse than Bedlam would have been allotted him.

Deuteronomy chap. xviii, verses 20, 21, and 22. “ But the Prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other Gods, even that Prophet shall die.”

“ And if thou say in thine heart (when a Prophet speaks in the name of the Lord) how shall we know that the words, which the said Prophet speaks, is that which the Lord has not spoken.” In answer hereto I say ; “ When a Prophet foretells

D

some

some wonderful thing as a token that he speaks in the name of the Lord, if the thing follow not, nor come to pass, then you may be sure that which the said Prophet has spoken is a thing which the Lord has not spoken, but that the Prophet hath spoken presumptuously, in that he has presumed to make use of the name of God, without God's commission, for which reason thou shalt not be afraid of him; that is, not only have no reverence or regard to him, but shalt apprehend him and put him to death."

A man may presage truly and yet be no Prophet, but if he prophecy's falsely there is no question about him. Which of the events has happened that Brothers has foretold? where

is

is the thunder storm that was to rent the city ? where the earthquake that was to devour it ?

How ridiculous, and how audacious is it for a man of no note, no learning, no knowledge, no qualities, to stand up and proclaim the most important, and the most terrible calamities to frighten timid people, for which he has no authority, nor any motive but to excite them to insurrection and tumult. His partizans are as wicked as him. The scripture says : " Thou shalt not follow the multitude to do evil." and again, St. *Luke*, chap. vi. verse 45. " A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his

heart bringeth forth that which is evil, for of the abundance of the heart the mouth speaketh."

A wicked heart dictates those wicked prognostics ; but is the fate of the English nation, or of its king, to depend upon the wild effusions of a lunatic, or on the political machinations of his adherents ? Are we to barter our faith in God for this new-fangled prophecy, unwarranted by scripture, and an insult to common sense ?

No ! Blessed be our merciful God who neither slumbereth nor sleepeth, but is ever ready to guard and protect his people that look up to him, and as expressed in *Job*, chap. v. verses 12 and 13, " Who disappointeth

pointeth the devices of the crafty
so that their hands cannot perform
their enterprize."

"He taketh the wife in their
own craftiness, and the counsel of
the froward is carried headlong."

Job, chap. vi, verses 18, 25, and
26, "The paths of their way are
turned aside, they go to nothing and
perish."

"How forcible are right words,
but what doth your arguing re-
prove?"

"Do ye imagine to reprove words
and the speeches of those that are
desperate, which are as wind."

The

The designs of the wicked are confounded, for God neither slumbereth nor sleepeth — this man quoted scripture and therefore must have read it; what became of its denunciations against impostors? God neither slumbereth nor sleepeth! he thought otherwise, but he finds that the word of God stands, whilst false prophecies and false prophets fall to nought.

Observe how this hypocrite perverts the meaning of the following verses, and the cloven foot will be seen; here we shall see the word of God made to serve the purposes of faction, and the whole design of Brothers and his party explained.

Daniel, chap. vii, verses 1, 2, 3,
and

and 4; " In the first year of Belshazzar, King of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the visions to show the substance of what they contained."

" Daniel spake and said, I was in a vision by night, and behold the four winds of Heaven strove on the great sea."

" And four great beasts came up from the sea, different one from another:

" The first was like a lion, and it had eagle's wings; I beheld 'till the wings were plucked, when it was lifted up on the earth and made stand on the feet as a man,

and a man's heart was given to it."

The rebel who has set up for a Prophet has interpreted thus ; The lion, says he, means George the third, the present King of England. Plucking the wings of the lion, means taking away the power of the King. Made to stand on the feet as a man, with a man's heart, means his reduction to the condition of other men, and possessing similar thoughts.

So much for Brothers, by which is sufficiently evinced what this man's prophecy tends to.—The real interpretation of Daniel is thus ; the four beasts answer to the four kingdoms typified by Nebuchadnezzar's dream

dream of the image, as described in the second chapter of *Daniel*:

“Thou, O King, sawest and behold a great image, this great image whose brightness was excellent, stood before thee; and the form thereof was terrible.”

“This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.”

“His legs of iron, his feet part of iron and part of clay.”

And are represented in their respective order, namely, the first kingdom typified here by the lion, the noblest of the four beasts, an-

E

swers

swers to the first kingdom by its head which was of gold, the noblest of the metals that made up the image, and consequently denoted the Babylonian kingdom.

Accordingly by this lion being represented as having eagle's wings, was intended to denote the great and sudden conquest made by Nebuchadnezzar over other nations.

And whereas the wings thereof was plucked wherewith it was lifted up from the earth, thereby may be denoted Nebuchadnezzar's being deposed from his kingdom, and driven to the beasts for a time.

And by the lion's being made to stand on his feet as a man and a
man's

man's heart being given to it, may be denoted Nebuchadnezzar's being restored to his throne, wherein he demeaned himself for the future not haughtily as before, but prudently as a moderate man, and a good king.

These interpretations require no comment, every one will know they allude to Nebuchadnezzar, and the motive of Brothers and his partizans for the misconstruction he has put on them, but "The King trusteth in the Lord, and through the mercy of the most high he shall not be moved." *Psalms* xxi, verse 7.

And again in *Psalms* cxxxii, verse 18, "The Lord will clothe the king's enemies with shame, but up-

on himself shall his crown flourish."

Again in *Isaiab*, chap. xli, 9th. and following verses; "The Almighty has taken him from among the chief men of the earth and said unto him, thou art my servant, I have chosen thee and will not cast thee away."

"Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea I will uphold thee with the right hand of my righteousness."

"Behold all they that were incensed against thee shall be ashamed and confounded, and they shall be

as nothing, and they that strive
against thee shall perish."

"Thou shalt seek them and shall
not find them, even them that con-
tended with thee, they that war
against thee shall be as nothing, and
as a thing of nought."

Surely all this is verified, for
where are the dangers Brothers
talked of? where the phantoms he
pretended to raise? where is he
himself? The chimeras, and the
chimera inventor, are all sunk in-
to nought.

"For I the Lord thy God will
hold thy right hand saying unto
thee, fear not, I will help thee."--
Who will cope with God in op-
posing

posing his will? who will depose whom God hath proposed?

Let the enemies of his Majesty (if any there can be) read the above passages, and learn upon what unequal terms they are, who would wish to disturb the tranquility of him, whom the Lord himself has chosen, and who has declared, as in *Jeremiah*, chap. xv, verses 20 and 21, "That he will make him unto his people a fenced brazen wall: and though they may fight against him, yet they shall not prevail, for I am with thee to deliver thee, saith the Lord."

"And I will deliver thee out of the hand of the wicked, and I will redeem

redeem thee out of the hand of the terrible."

They shall not prevail against you, let them devise plots and hatch mischief, it shall come to nought.

" Praise to that Almighty power (*Psalms* xviii, verse 48) that delivereth him from his enemies, yea that lifteth him above those that rise up against him, and from the violent man."

This violent man that pretends to take scripture for his guide omits every verse that militates against his design:

" By me Kings reign, (*Proverbs* chap. viii, verses 15 and 16) and
princes

princes decree justice ; by me
princes rule, and nobles, even all
the judges of the earth."

The following verses are as strong
as words can make them ; 1st Epif-
tle of *Peter*, chap. ii, verses 13, 14,
15, 16, and 17.

" Submit yourselves to every or-
dinance of man, for the Lord's
sake, whether it be to the king as
supreme, or unto governors as unto
them that are sent by him for the
punishment of evil doers, and for
the praise of them that do well."

" For so is the will of God, that
with well doing ye may put to
silence the ignorance of foolish
men."

" As

“As free and not using your liberty for a cloak of maliciousness, but as the servants of God.”

“Honour all men, love the brotherhood, fear God, honor the King.”

The apostle calls magistracy and civil government a divine institution, for says he, the magistrates office is to punish evil doers, the fear of the magistrates sword awes many men, more than the fear of God's hand.—If some men were not gods among men, many men would be devils among men; there would be no living among those who fear not the invisible God in heaven, if there were not some visible gods on earth to fear.

F

Mo-

Monarchies are from God, the government by one is from God, it is evinced by the Patriarchs; Abraham was King, to him succeeded Isaac, and to Isaac Jacob; there is no government ordered by God, but of one; the people were governed by a king or judge, there is no democracy in scripture, those who would alter the government, rebel against God.—*Romans* chap. xiii. verses 1 and 2.

“ Let every soul be subject unto the higher powers, for there is no power but of God, the powers that be, are ordained of God.”

“ Whosoever resisteth the power, resisteth the ordinance of God, and they

they that resist, shall receive to themselves damnation."

All mankind is not of one rank, doth not stand upon an equal level; magistracy is an eminency or superiority of some persons above others, which is from God who never intended equality, or he would have given all men equal understanding, equal goodness, and equal strength, but all differ, or there could be no merit, and consequently no reward. Disloyalty is therefore a sin against God, as well as a crime towards society, whose peace and happiness it disturbs. Can God speak his opinions clearer than this, *Job* chap. xxxvi, verse 7. "He withdraweth not his eyes from the righteous, but with kings are they on the throne,

yea, he doth establish them forever,
and they are exalted."

Wherever scripture speaks of the vicegerents of God on earth, it speaks of their enemies as of the enemies of God. *Samuel* 1st book, chap. xxvi, verse 10. "The adversaries of the Lord shall be broken to pieces, out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth, he shall give strength unto his king, and exalt the horn of his anointed."

What avails the slanders and exclamations of the seditious, *Psalms* cxix. verses 2 and 29. "Though the mouth of the wicked, and the mouth of the deceitful are opened against him, and though they may
have

have spoken against him with a lying tongue ; yet his adversaries will (finally) be clothed with shame, and must cover themselves with their own confusion as with a mantle."

If the King relies in the word of God, he may say, as in *Psalms* iii. verse 6. " I will not be afraid of ten thousands of people that have set themselves against me round about, for thou O Lord, art a shield unto me."

Psalms vii. verse 1. " O Lord my God in thee do I put my trust, save me from all them that persecute me, and deliver me."—He shall say, as in *Psalms* cxviii. verses 6 and 7. " The Lord is on my side ; I will not fear what man can do unto me."

" The

“ The Lord taketh my part with them that help me, therefore shall I see my desire upon them that hate me.”

This is an Era of speculation and folly, and the country would really be destroyed if every mad-man's innovations were tried.

That one lunatic should write a book, and talk of the destruction of the country, if his opinions were not followed, can be conceived ; similar ravings may be heard in almost every mad-house in the world ; but that a man who is not noted for a derangement of the understanding, whose education should have placed him above prejudice, and whose method and consistency seems like sober sense, should

should seriously defend the writings of a stark staring madman, and insult the most renowned Assembly on earth, with a long elaborate speech in vindication of him, must either arise from a madness like Brothers, or have a design in it less excusable.

The psalmist says, *Psalms* 140, verses 4, 8, and 9, "Keep us O Lord from the hands of the wicked, preserve us from the violent men who have purposed to overthrow our goings."

"Grant not O Lord the desires of the wicked; further not their wicked devices, lest they exalt themselves,"

"As

“As for the heads of those who compass us about, let the mischief of their own lips cover them.”

In the prosecution of our schemes we only look at what tends to forward them, but we pass by what is against us. The Champion of Brothers reads scripture partially, and shuts his eyes when he comes to the 17th chap. of *Proverbs* verse 15th. “He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord.”

With truth we may say of this country, which maintains its piety towards God, and loyalty towards its king, that it is as in *Deuteronomy* chap. x. verse 12. “A land which

which the Lord careth for, the eyes of the Lord are always upon it (to bless it) from the beginning of the year to the end of the year."

But on the contrary that nation or people which refuses to acknowledge God as the Lord, and that set him at defiance, may rest assured the wrath of an offended God will overtake them, as expressed in *Jeremiah* chap. v. verses 9, 10, 23, 24 and 25. "Shall I not visit for these things saith the Lord, and shall not my soul be avenged on such a nation as this,"

"Go ye up upon her walls and destroy, but make not a full end, take away her battlements, for they are not the Lord's."

For

“ For this people hath a revolting and a rebellious heart, they are revolted and gone.”

“ Neither say they in their hearts let us now fear the Lord our God, that giveth rain both the former and the latter in his season, he reserveth unto us the appointed weeks of the harvest.”

“ Your iniquities have turned away these things, and your sins have with-holden good things from you.”
And again in *Job*, chap. xxxi, verse 3. “ Is not destruction to the wicked, and a strange punishment to the workers of iniquity.”

“ Shall I not fill their faces with shame? yea, they shall be confounded

founded and troubled for ever, they shall be put to shame and perish."

Psalms lxxxiii.

But my people who fear and love me shall dread nothing from such evil-minded doers, for conformable to his promise in *Deuteronomy*, chap. iii, verse 22. "Ye shall not fear them, for the Lord your God shall fight for you."

Second book of *Chronicles*, xv. chap. 7th verse. "Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded."

Deuteronomy, chap. xxxi. verse 6, "Be strong and of good courage; fear not, nor be afraid of them, for the Lord thy God he it

is that doth go with thee, he will not fail thee, nor forsake thee."

As a man cannot walk without a head, so cannot a people be guided without a governor; nor shall that atheistical nation that has dyed its Seine with blood to exterminate all kingly authority, remain in its state of anarchy.—It will still be governed by a King, order be reinstated, and religion and morality again assume their right.

The Royal Family of Orange will not want an asylum here long, but return to their native honors gloriously and happily, and never know vicissitude again.

Though, as in *Deuteronomy* chap.
xxviii.

xxviii. verses 3, and 12. " That we shall be blessed in the city, and blessed in the field."

" The Lord will open upon us his good treasure, the heaven's to give rain unto the land in its season, and to bless all the works of our hands ;" Yet war is always a punishment to one of the contending parties, sometimes to both, and is the means of God's executing his wrath.

But the time is not far distant, when we shall enjoy the blessings of peace, when trade and commerce shall raise their dejected heads, and triumph with redoubled vigour; that nation that has hitherto worshipped, and been the peculiar care of an almighty God, will again enjoy the blessings

blessings of peace. *Numbers*, chap. vi, verses 24, 25, and 26. "The Lord blefs and keep us."

"The Lord make his face shine upon us, and be gracious unto us."

"The Lord lift up his countenance upon us, and give us peace."

The season of the earthquake has passed, and the country stands, the day of destruction is over, and the city smiles, and the Fair Stranger whom the madman so confidently assured the madder people who listened to him, that she would never arrive in this kingdom, is now among us falsifying the foolish prediction, and happy in the endearments of her Prince.

Cannot

Cannot the unprejudiced, the sober, and the observing perceive the design of these prophecies, as they have been blasphemously called, cloaking under the veil of holy writ the intention of exciting riot and insurrection, and does any one doubt the intention of his adherents, who in seeming to commiserate his fate, are trying to promote the same designs; and nothing was more dangerous, because nothing was more likely to be effectual, than quoting from scripture, fit passages to answer their purpose, and make it seem like the word of God, enforcing anarchy and disorder; but even the devil may quote scripture for his purpose, and pervert the original intent of it; so Brothers took chapters, sometimes verses, which applied to events
of

of old, and converted them to occurrences of the present day, to alarm weak minds, to mislead those who were not well versed in the scriptures, to excite fanatics to violence, and to overturn the government.

In troublesome times there will always start up troublesome people, disaffected men, mischievous adventurers, those who could not live under any laws, and who have no hope, no expectation of better fortune under a well regulated government, such men seek for confusion and disorder, it is the tempest that casts them upwards, they sink to the bottom in a calm.

With philosophers and deep reasoners

soners, there is no danger of hurting the government, they see which is best, and know to prefer a land flowing with milk and honey, to the sterile Continent of America, and the mild happy reign of George the Third, to the Hydra government of Marat, Robespierre, and the Septemberizers ; but we tremble when we see crafty men of another species not have recourse to philosophy, not to reasoning, not to experience, but to the mystic parables of the Testament, and make weak people believe that they have the authority of God for their predictions and their denunciations, when they torture and twist meanings to their own ends, and put constructions on the scripture foreign to the true ones ; this has been a practice of old, and more

H

dan-

dangerous than any other, as it aims at that part of the people which is least able to detect the imposture; more of these disturbers will start up, sedition will veil itself under various guises, prophet after prophet will rise up, and impostor will succeed impostor, one Brothers will follow another till peace is restored, and the frantic spirit of innovation subdued.

Predictions lead to their accomplishment, to prognosticate a man's death may occasion it, and yet there was no foreknowledge in the assertion; the impostors who are now rising up, by prophesying disturbance hope to occasion it.

Since the scriptures, God has given

en no mission, but he has left the science of the planets to those who contemplate his works and study them. THRASYBULUS a mathematician foretold ALEXANDER SEVERUS of his fate, and was not mistaken.

BASILIVS another mathematician, augured to Cosmo de MEDICIS the Dukedom of Florence, from the signs of the stars in Capricorn.—LE BROUSSE, another scientific man cast the nativity of the Duke de BIRON, and foretold him the fate of his conspiracy.—THRASYLLUS the Astrologer foretold TIBERUS his coming to the throne, and saw his own fate when TIBERUS meditated his destruction, because he thought him an impostor ; but his knowledge of

his own fate satisfied him, he was not one.—GUIDO BONATUS the astronomer told Count de MONT-SERRET the very part in which he should be wounded; yet none of these predictors pretended to divine missions, theirs was a science derived from study, and intimated by the scriptures.—*Genesis*, chap. i. verse 14. “ God said let there be lights in the firmament of heaven, and let them be for signs and for seasons, and for days and years.”—Let them be for signs, says the holy writ, such they are to those who regard them and study them; “ For God hath assuredly given this knowledge to the wise man, to know the time, the judgement, and the number of our days, that we may be certified how long we have to live;”
 this

this is the science in the strongest words that can express it.

That the planets are influenced in our fate, take the words of scripture, *Judges*, chap. v. verse 20. "The stars of heaven fought in their courses against Sisera." Another lesson is given in *Deuteronomy*. "They declare (the stars) the glory of God, and shew forth his handy work, day and night do continually tell of them, and their voice is heard in all languages, and their words are gone unto the ends of the world." In *Daniel* it is said again, "Men skilled in wisdom and cunning science, to learn the learning of the Chaldeans." For the Chaldeans as well as the Egyptians were great Astronomers.

Before

Before the science of Astronomy was known, to have talked of an eclipse on a certain day would have been deemed supernatural knowledge, and yet, to those who know the science, it is easy to calculate an eclipse that is to happen a thousand years hence. *Acts*, chap. xv. ver. 18. "Known unto God are all his works, from the beginning of the world." What can be said more than in *Isaiab*, chap. xl. "And sitting upon the circles of the earth, he stretches out the heavens as a curtain, and beholdeth all the inhabitants of the world," &c. &c.

My object, in this undertaking, I have already said, was to deduce passages from Scripture to baffle the designs

designs of a hypocrite, who, in conjunction with other confederates, has assumed the garb of religion, and tried to make the word of God accessory to the subversion of the Government: this plot has failed, and the plotter fallen in his own mischief. What I have quoted will prove against him, as well as against many others whom I see are meditating similar treasons, that the word of God, fairly and impartially construed, is in favour of this kingdom, will uphold and support it, and defeat and punish the attempt of every one against it.

I, might more truly than others have assumed a predictive language, and in the spirit of my science have pronounced, That the Genealogy
of

of the family on the English Throne is recorded in Heaven, from whence no human hand can obliterate it; that its posterity will extend from generation to generation to the remotest ages, unmoved by foreign revolutions, unhurt by domestic factions.

A woman who has no talent for writing, who never before attempted it, but who trusts she has some pretensions to the science she professes, hopes to be pardoned for inelegance of diction, if she announces truths, and those truths are verified.

Her

Her loyalty is from principle, not from interest, for she derives no exclusive advantage from it; but she loves her fellow citizens, she is anxious for the preservation of the happiest country in the world, and for the prosperity of the most benign Monarch that ever reigned in it; she prays, as in *Deuteronomy*, chap. ii. ver. 15. "That the Lord would continue to look down from his holy habitation, from Heaven, and bless his people, and the land which he has given us." that the Family on the Throne may continue its benevolence to the people, and that the people may continue its attachment to their Sovereign; that the loyal may remain firm, and the disaffected be conciliated; and that

I

England

England may still exhibit an example of Tranquility and good order to the world, as it has done of glory and affluence.

Eliza Williams

FINIS.

